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In This Issue: Freemasonry and the Roman Catholic Church

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The Master's Apron

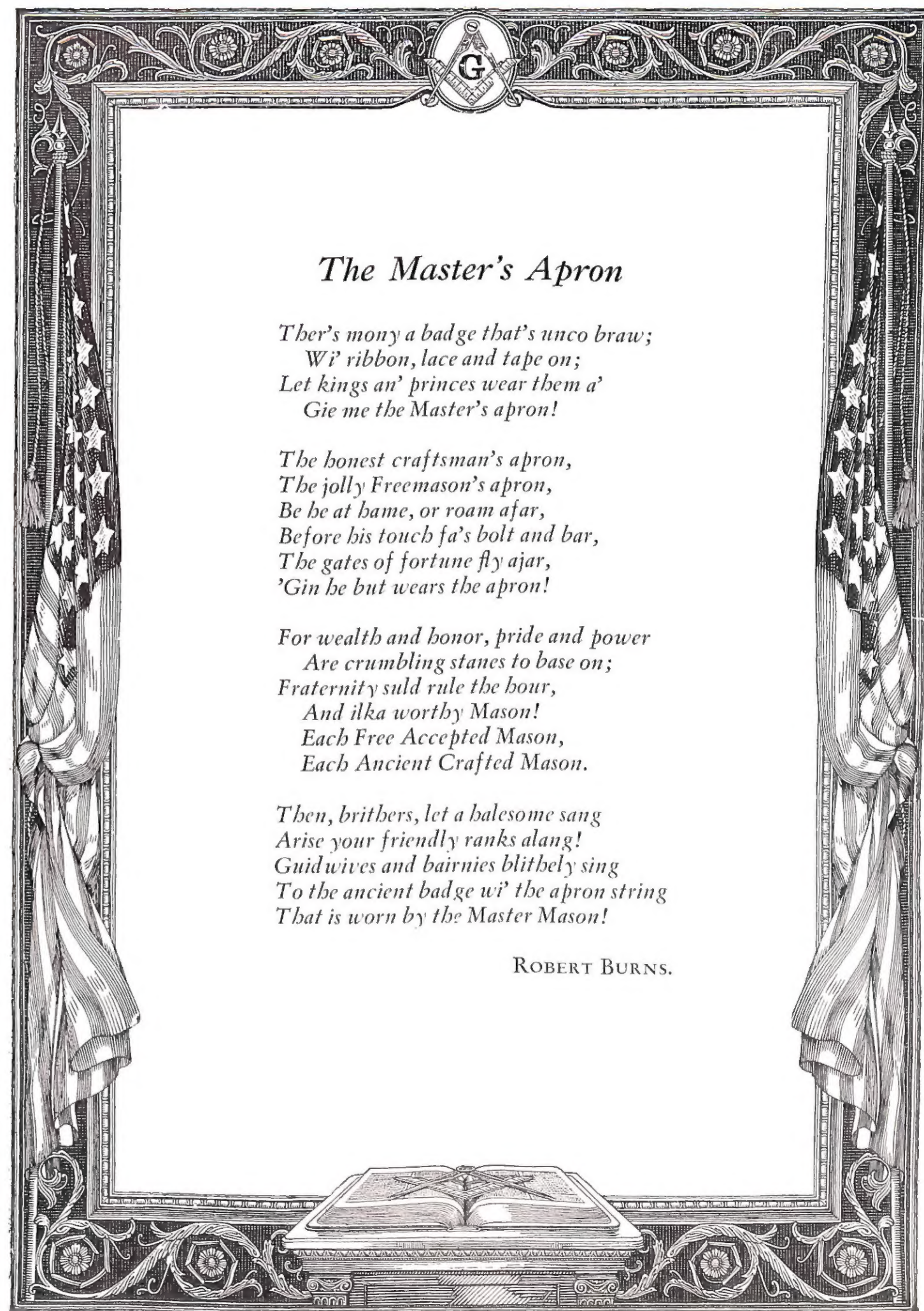
*Ther's mony a badge that's unco braw;
Wi' ribbon, lace and tape on;
Let kings an' princes wear them a'
Gie me the Master's apron!*

*The bonest craftsman's apron,
The jolly Freemason's apron,
Be he at hame, or roam afar,
Before his touch fa's bolt and bar,
The gates of fortune fly ajar,
'Gin he but wears the apron!*

*For wealth and honor, pride and power
Are crumbling stanes to base on;
Fraternity suld rule the hour,
And ilka worthy Mason!
Each Free Accepted Mason,
Each Ancient Crafted Mason.*

*Then, brithers, let a balesome sang
Arise your friendly ranks alang!
Guidwives and bairnies blithely sing
To the ancient badge wi' the apron string
That is worn by the Master Mason!*

ROBERT BURNS.



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 ALFRED HAMPDEN MOORHOUSE, Editor
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HOMILY "As a man thinks so is he," and a man's thoughts are pretty generally concerned with the result of his immediate problems, economic and social, and his ability, or lack of it, in solving them.

Detached thought is more or less the prerogative of the few. Yet the successful man with vision to see beyond his immediate horizon into the larger perspectives of life comes by the happiest accomplishments, acquiring in the process a philosophy enabling him to grasp essential things, to cast aside the superficial, and view objectively the mass of minutiae which absorbs the common mind.

Education is of many sorts. Schools founded on primary patterns are but the start. Books with the precedents of the past written into them afford innumerable and immense opportunity for broadening the mind. The application of lessons learned by others and recorded in printed pages have been immeasurably useful to those successful men whose greatness "not attained by sudden flight, were toiling upward in the night."

But it is through life itself and the application of sound principles acquired through example and experience that greatest opportunity for service comes to men, and service to one's fellows is the worthiest objective in life.

The love of a mother for her child is not measurable. The fact is taken for granted. The tie has held the civilized world together. It is beyond dispute. In the mass of men and their daily association one with another, the Masonic tie of brotherhood has been a lesser factor, but none the less an influence for good permeating society to a considerable element.

The lessons of Freemasonry are beautiful allegorically and actually. Precepts which, could they be followed literally, would eliminate wars and thoughts of wars are a fundamental part of Masonic teachings.

To "improve oneself in Masonry" is therefor a high objective, worth striving for and in consequence the ambition and duty of all deserving Craftsmen.

Out of life—and books—may be gained the knowledge to speed the day when the Temple of Freemasonry shall be completed. Ponder this truth and profit therefrom.

HINT It is unpleasant to inject a sour note into any symphony. Yet sometimes that act will distract, or attract, attention where otherwise it might go unheeded and the full harmony be not appreciated.

In the matter of this country's participation in the war, it is generally assumed that we are all out for victory and so far as the printed record goes that is true,

as we are assured hourly by press and broadcast from a thousand authorities(?) But if most accounts are to be believed we never participate in defeats on land or sea, on the production line or in personal endeavor, whereas candor compels the statement that, characteristically, we really are learning much the hard way—by defeat and shortcomings. A fact all too often not told to the public.

It is well to praise our men and methods, but truth, while a divine attribute, is sometimes unpalatable, yet should not be withheld for that reason. Failure to recognize this will lead inevitably to later and bitter disillusionment. The deflation, to some extent at least, of the current optimistic illusion which permeates our national thought it a consummation devoutly to be hoped for.

As a nation we have a great part to play in this war, as well as in the peace to come. Our mighty natural and economic position assures this. But we are not the superior agency for correcting all the world's ills that some would have us believe—nor indeed are we by nature or training necessarily the fittest agency to perform them.

With the help of God, the tremendous energy with which we are endowed and an intelligent appreciation of our own peculiar position and responsibilities, as a partner we shall do much, but the "sweat and blood and tears" of others are of equal or greater consequence in the final sum up. A modicum of modesty at this particular moment of history will be more becoming than chanticler-like crowing over a job which we have not yet performed.

FUTURE Training for leadership and understanding can not be limited to problems of domestic origin. Gone forever is the day of isolationism as we have known it in the past and willing or not we already have world leadership thrust upon us. What is to be the future of that world and its civilization, if this nation fails to give the populace a capacity to deal with world problems with sympathy, understanding, and high resolve of purpose? After this war is over, the greatest creative job that the people of this world have ever known will remain to plague us. How are we going to prepare tomorrow's leaders to tackle it with imagination, breadth of view, and determination? Past mistakes must be acknowledged, studied. A recognition of world responsibility must be developed. The same methods we have employed in the study of domestic problems must be applied with all possible effectiveness and any other that invention can bring to bear must be used. We dare not fail.

Social problems are the allergies of the human race. Before allergies were understood, physicians attempted to cure them by treating them directly. If the individual broke out with itch, an ointment was applied.

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States is Two Dollars a year, elsewhere Three Dollars, payable in advance. Twenty-five cents a single copy. Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising departments call HANcock 6690.

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS
 Alfred Hampden Moorhouse, Editor and Publisher.

Today medical men no longer treat the external symptoms. Rather, he seeks to find the particular element or elements in the individual experience that cause the allergy. When these conditions are removed the allergies disappear without direct treatment.

We can, of course, be content to pronounce a curse upon war, to depict its stark tragedies and to enumerate its destruction of men and of materials. But it is far better to understand some of the forces at work in the world producing this pattern that is so nearly universal in human civilizations. To do this we must try to understand the various ambitions and aspirations of mankind and how under present types of social organization these aspirations and ambitions inevitably lead strong nations into combat.

Such an analysis will help us understand the inter-relations of major peoples of the earth, some with dense populations and few resources, others with relatively sparsely settled populations and abundant resources. There will come to light the tendency of all strong peoples to use their resources selfishly and without great regard for the needs of others, and the student will see some of the trade and colonization barriers which strong nations erect to keep other nations from

Should Desirable Candidates Be Invited?

By ALFRED H. MOORHOUSE

A QUESTION propounded to a symposium of Masonic writers recently raises an interesting point—one long debated by serious Craftsmen and open to many interpretations, for which reason a little light may be desirable.



It is the general practise here in America and elsewhere to discourage the solicitation of candidates to the Masonic fraternity. In fact, in many, if not most, jurisdictions it has been interdicted.

The reasons for this interdiction have been expounded variously in the past and in general have been sound. The fraternity as a secret society has conducted its affairs in an atmosphere of strict seclusion from the public gaze. Its merit has lain chiefly in the unostentatious practice of virtues built upon a system of moral precepts inhering to social advance and the improved merit of human relationships through a universal brotherhood of man under the Fatherhood of God. To accomplish best results it has been deemed wise to restrict membership only to those serious minded individuals of the community to whom its particular methods most strongly appeal, essentially those students who look beyond the superficial to deeper implications and with the intellectual understanding to recognize their high character.

The plan has worked well thus far, as the membership of several millions attests, for these men have all been attracted without solicitation; yet it must be noted that in recent days there has been a considerable shrinkage in numbers, which would seem to indicate a certain indifference or lack of interest, prompting withdrawal by demit or that other bogey: suspension for N.P.D.

using resources which their millions need. These and numerous other factors are inevitably brought into the war picture.

Until we can develop a generation of youth who can analyze this problem of war in terms of the various aspirations, material needs and ideologies of all nations of the earth, we cannot hope to have an adequate foundation for a world in which peace and a great degree of equity will prevail. Such understanding is basic to the development of internal social control.

In our analysis of the age-old problem of poverty we cannot be content to describe the wretchedness of the poor or even to contrast their misery with the lavish expenditures of the rich. It is important that we understand the economic forces in American society which make the individual the victim of situations beyond his control. Only with an understanding of these economic forces which are an inherent part of a highly competitive urban-industrial system can we understand the meaning of poverty in our time. Only by some such approach can there be any real understanding of the need for a publicly sponsored and publicly supported social security program.

A good thing is invariably worth its price—or put another way, a thing worth having is worth paying for, hence there must have been some impelling motive for men to drop their membership in the Craft. That, however, is another story and not germane to this present topic.

In the light of shrinking membership it is obvious the fraternity loses to some extent the broad influence of its undoubted appeal; less progress is possible in its objectives. It is equally obvious that knowledge and understanding of its true purposes should be propagated and broadcast as widely as possible. This can be best accomplished by a large sustaining membership with perhaps less emphasis on the *secret* nature of the ritual of the degrees, and a better appreciation by the general public of its actual Work. In present changing days it is quite necessary not only to keep the Craft in sound financial position by means of a large membership, but as well by the force and character of a great group of well-informed and earnest workers to quicken the power of its moral influence.

With a world in chaos, the good that remains must be conserved. In the Masonic fraternity lies a potentiality for enormous good. To have a strong, sound, constructive force at work for the betterment of humanity, it would seem that some of the ancient shibboleths could be put aside and that a program of solicitation of desirable candidates be instituted, dignifiedly, and with a proper appreciation of the character and quality of the past history of the Craft.

If done conservatively, this could be a source of strength. Much depends, however, on the precise character of the solicitation. Success or failure depend entirely on the methods used, the discrimination shown.

It would be an interesting, even if to some a revolutionary experiment, and deserving a trial.

THE ATTITUDE OF FREEMASONRY TOWARD THE ROMAN CATHOLIC CHURCH

By MELVIN MAYNARD JOHNSON, 33°, Sovereign Grand Commander, A.A.S.R., N.M.J.

"Liberty of Conscience" is another way of stating one of the four freedoms which President Roosevelt has declared should be guaranteed to man as a result of victory over dictatorship.

What is Freemasonry's attitude toward this freedom?

I

Those who had the controlling influence in establishing a doctrine of *Liberty of Conscience* as a maxim of our Government were Freemasons who, as citizens, were practicing out of the Lodge the principles which they found inculcated in it. They were aware that many of those who settled the Colonies came to these shores seeking the privilege of worshipping God according to their own ideas; but that, unfortunately, most of these groups refused to others that which they crossed the ocean to obtain for themselves.

Years earlier, in the midst of religious bigotry, clerical and civil, our fraternity's first Grand Lodge was organized in 1717, by four Lodges then existing within the "Bills of Mortality" of London, England. It almost immediately reached out, planting new lodges and successfully establishing systematized Grand Lodge control over all lodges, including those which had theretofore met "according to the old customs"; that is to say, without charter or warrant but by the authority inherent in members of the Craft who, finding themselves together in a locality, met and worked.

In those days, Turkey was the only country in the world which did not limit the rights of those failing to profess the official, established state religion. Non-conformists were almost everywhere else guilty of criminal heresy.

In 1723, the Constitutions of this Mother Grand Lodge of the World were published. These declared "Concerning God and religion":

"Though in ancient Times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves."

These Constitutions further declared:

"No private Piques or Quarrels must be brought within the Door of the Lodge, far less any Quarrels about Religion, or Nations, or State Policy, we being only, as Masons, of the Catholick Religion above-mention'd; we are also of all Nations, Tongues, Kindreds, and Languages, and are resolv'd against all Politicks, as what never yet conduc'd to the Welfare of the Lodge, nor ever will."

Proselyting has its place in the world, but not in the halls of Masonry. Sectarian missionary spirit and its

exercise have been of incalculable value to the human race. However, much we should give it our support as individuals or as members of other societies, it has no place within this fraternity. In our lodge rooms, upon the single bond of belief in Deity, we may thus "conciliate true friendship" among men of every country, sect and opinion.

Our Worshipful Brother George Washington who, more than any other one man, dictated the bases upon which democracy in the United States rests, inherited the ideal of liberty of conscience from his father in whose letters it is often manifest. Nurtured by his Masonic association, he expounded this ideal, declaring:

"If I could conceive, that the General Government might ever be so administered, as to render the liberty of conscience insecure, no one would be more zealous than myself, to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution. . . . The liberty enjoyed by the people of these States, of worshipping Almighty God agreeable to their consciences, is not only among the choicest of their blessings, but also of their rights."

A widely heralded and disseminated biography of George Washington, published in 1931, states that, in his time, Freemasonry "had already begun its campaign against Catholicism." This statement is utterly false.

II

No authoritative spokesman of legitimate and recognized Symbolic Freemasonry has ever engaged in a campaign against or antagonized any religion. Freemasonry never has been, is not now, and never will be a party to the reviling of any sincere faith, creed, theology, or method of worship. On the other hand, it feels free to oppose the effort of any religious group to control political office or policy. The evil consequences of the imposition of organized religion upon government is obvious today in many nations where bigotry reigns supreme. It was well illustrated in England when, for centuries, Protestant fanaticism and intolerance struggled on the one hand against Catholic fanatical intolerance on the other. Some of the time the Church was used primarily as an instrument for securing the social and political ends of the State; and the balance of the time the State was regarded primarily as an instrument for securing the religious ends of the Church.

The Popes have insisted upon their divine right to the exercise of temporal power. But even in their church, there were and are "cisalpine" divines and laymen who affirm that the Pope has no right to interfere in temporal concerns and that he has no right to overrule the determination of individuals of his congregation as to whether or not a given subject is spiritual or temporal.

The Bull of Pope Clement XII in 1738, and other later Papal Bulls and Edicts, some as recent as the last decade of the last century, have scathingly denounced Freemasons and Freemasonry. Of the reasons assigned, three are based on fact: one, that Freemasonry is tolerant of all religious creeds; second, that oaths of secrecy are demanded; third, that Freemasons unanimously believe in the separation of ecclesiastical and civil government. All other reasons given are incorrect; so wrong, indeed, that we of the Craft wonder how it was possible that anyone could have been persuaded to proclaim or even believe them.

Freemasons are human. It is human to resent the definitive condemnation and proscription, officially proclaimed by the Roman Catholic and a few other churches, of an institution which our Brethren love and revere. As a result, certain members of our Craft have replied with some asperity. The Masonic Fraternity, however, is totally devoid of bigotry and intolerance.

III

Many members of the Roman Catholic Church have held Masonic membership and office. Until they were ordered out of our fraternity, one-half of the Masons of Ireland were of that faith. A Papal Nuncio, as a Freemason, laid the cornerstone of the great altar of the Parisian Church of St. Sulpice (1733). Some eminent Catholics have held the highest possible office in the gift of the Craft, that of Most Worshipful Grand Master; e.g. the Duke of Norfolk, England, 1730-31; Anthony Brown, Viscount Montacute, England, 1732-33; Benedict Barnewall, Viscount Kingsland, Ireland, 1733-34; Robert Edward, Lord Petre, England, 1772-77. In the United States, three of the eleven original members of the Southern Supreme Council of the Ancient Accepted Scottish Rite, and two of the nine founders of the Northern Supreme Council, were likewise Roman Catholics. If that Church sees fit to bar its members from belonging to our fraternity, it has a perfect right to do so. It is the sole judge of the qualifications of its own members, and in its internal affairs has the right to be as intransigent as it desires. Freemasonry, however, does not bar an applicant for its degrees because he is a member of that or of any other church. Whether or not he can be true both to his church and to the fraternity is a question the applicant's conscience must determine. Belief in his sincerity and fitness will be determined by the ballot box.

No discussion of the creed of any church is permitted within the tiled lodge room, and the attitude of Freemasonry toward any and all sects and denominations, toward any form of the honest worship of God, is not one of antagonism but of respect. I quote again from

our Worshipful Brother George Washington, who, in a letter written (December, 1789) to the Roman Catholics of the United States, said:

"May the members of your society in America, animated alone by the pure spirit of Christianity, and still conducting themselves as the faithful subjects of our Free Government, enjoy every temporal and spiritual felicity."

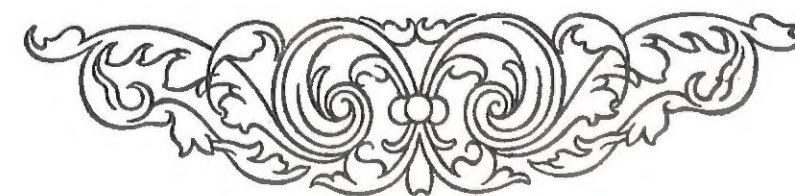
Freemasonry welcomes and bids Godspeed to all who worship Him in spirit and in truth, by whatever name they call Him. Freemasonry, however, is unalterably and unequivocally opposed to attempts by any man or body of men, any authority, civil or ecclesiastical, any organization, religious or secular, to abate by one jot or tittle the right of others to their own beliefs, to their own methods of manifesting their devotion to the Deity of their consciences.

IV

If within the power of Freemasons to prevent it, no sect, atheistic, agnostic or supremely religious, will be permitted to dominate, dictate or control civil government. Freemasonry has never attempted to do this, and would not if it had the power. Even where men who were Freemasons have been in control of government, Freemasonry has kept its hands off, and this without exception.

Our fraternity asks no man to carry Freemasonry as an institution into his civic life, to vote as a Mason either in the ballot box or in legislative halls, to perform executive duties as a Mason, or to adjudicate as a Mason. Freemasonry has no fear of the practices, policies or acts of any man whose character is sound. Its ambition is to aid in implanting and nurturing ideals of equality, charity, justice, morality, liberty, fraternity and Godliness in the hearts and minds of men. It concerns itself with principles and not with policies. It builds character, not faction. Freemasonry will join hands not only with its friends but with its enemies—though no God-fearing, liberty-loving man should be its enemy—to establish and perpetuate in all nations where it has a foothold the spirit of this ringing message of our Brother George Washington: "I have often expressed my sentiments, that every man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected, in worshipping the Deity according to the dictates of his own conscience."

This is also the declared attitude of the Ancient Accepted Scottish Rite toward all men whether or not their attitude toward us is friendly or hostile.



THE ATLANTIC SYSTEM

AN HISTORIC COMMON INTEREST

By ADMIRAL SIR HERBERT RICHMOND

"The Atlantic System" is the name given by Henry Adams in 1906 to "the community of interest binding the self-governing peoples round the Atlantic basin." America, he then wrote, "must fortify the Atlantic System, for if Germany breaks down England she becomes the center of a military world and we are lost." This view of community of interest between the United States and Great Britain underlay the writings of Brooks Adams, who six years earlier, had forecast an "Anglo-Saxondom" of which the United States would be the center and the British Islands, Australia, the Philippines, and Hawaii the outposts. Mahan—"the Prophet Mahan," as Mr. Forrest Davis calls him in his new book "The Atlantic System"—had had the same vision of interdependence of the two nations, each of whom he said in "The Problem of Asia," written in 1900, was interested to see the other grow in strength. His sentiments were indeed never in doubt; the strength of the British Empire, he said, when receiving the Gold Medal of the Royal United Service Institution, was "essential to our English-speaking world." This was not a mere expression of sentiment; it was one which realized a political and strategical fact.

But this idea was not new-born either in 1900 or 1906. Its origins, as Mr. Davis points out, are to be found a century earlier. Jefferson, Madison, and Monroe had all recognized in their days that the security of the Americas rested on sea-power. Then, the sea-power which provided the shield to the Americas was that of Great Britain. After 1900, when the United States Navy's rebirth after a period of oblivion began, this dependence ceased to be absolute but even when parity with Britain had been reached after the various conferences that followed the last war the security of the United States could not rest on it alone if the Axis Powers should succeed in dominating Europe and overthrowing Britain.

The reason was given by the President in September, 1941. The ship-building facilities, the financial and material resources, and the man-power at the disposal of an all-conquering Germany would enable her to outbuild the United States several times over. Mahan had seen a similar danger in a Germany victory over France and Russia in 1914; Germany, free from military commitments, would be able to outbuild Britain at sea, whereby "the world would be confronted by the naval power of a State . . . eager and ambitious for expansion," a situation that "might well affect American sympathy." Fundamentally the reason is identical with that which impelled British statesmen of the eighteenth century to oppose the domination of Europe by France and Sir Edward Grey to remind the Dominion delegates in 1911 that the domination of Europe by a single Power would place her in the position of having to maintain a navy capable of meeting not two Powers but five.

Thus it had long been recognized by the statesmen of each nation that the liberties and independence of their peoples would be in danger if Europe fell under the

domination of a single Power, which Power must be imbued with aggressive and expansionist doctrines which would not be satisfied within the Continent but next seek other fields across the sea. There was therefore community of interest and a reason, "old rational, and pragmatic," for an Atlantic System. While, however, this was plain to many far-seeing men, it was not easy to translate the idea into terms of practical policy, for there were lions in the path; old prejudices, misunderstandings, recollections of past disputes stood in the way. Mahan, writing in 1894, prophesied that when the two peoples came to realize their common interests in the command of the sea these would disappear; their strength lay in a common political and legal tradition. But there was no sentimentalism in this. The call for an Atlantic System was based on the hard practical fact of self-interest, interpreted in terms of policy and strategy. Moreover, if it were the interest of the United States that Britain should remain strong, no less was it, in Mahan's view, in her interest that the United States should be strong too.

It was, Mr. Davis shows, the good and sufficient reason of the need for security at sea, not the mere fear that money lent to the Allies would be money lost in the case of a German victory, that dictated America's decision to enter the war in 1917. Walter Lippmann had expressed this with force and clarity in the February of that year. If there were danger of the Allied navies being overcome and of Germany obtaining command of the sea, the Navy of the United States should be used to prevent it. "Why? Because on the two shores of the Atlantic there has grown up a profound web of interest which joins together the Western world . . ." With a Germany as mistress of the seas he foresaw, as English statesmen of an earlier time had foreseen, the institution of a Continental System in which "our trade would encounter closed doors on every hand." So the passing of the power of Britain at sea would be calamitous to the interests of America.

The voyage of the Atlantic System has been, as this book shows, no easy one. One rock on which it threatened to split was the question of the Freedom of the Seas. This, however, was more imaginary than real, for it had been recognized by American strategists that the abolition of capture at sea and blockade would blunt the weapon of sea-power and decrease the ability of the maritime nations to resist a Continental military despotism. The General Board of the United States Navy, when called on to express their opinion in 1907, reported that immunity of "private property" would deprive the Sea Powers of a great advantage and that "the immense assistance we might expect to receive from Great Britain would be tremendously decreased." This was one of many obstacles to an understanding, but all the obstacles disappeared whenever the realities of a Continental coalition presented themselves. The task of today is to make the Atlantic System permanent.

SEVEN GREAT MASONS

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(From a Digest of "The Masonic Service Association" November 5, 1941, containing short biographies of ninety-eight Masons whose services to the Fraternity made them noteworthy, these excerpts are taken. Choice was dictated by the fact that Massachusetts, New York, Pennsylvania, Virginia, North Carolina, South Carolina and Georgia are the ancestors of all the Grand Lodges in the United States.)

MASSACHUSETTS

Henry Price was born about 1697 in London and came to New England about 1723, returning later to England. It is recorded in the Minutes of the Grand Lodge of England that in 1730 he was a member of Lodge No. 75, meeting at the Rainbow Coffee House in York Buildings, London. He is mentioned as being in a law suit at Boston in 1733 and was in business there as a tailor. During 1733 Governor Jonathan Belcher appointed him Cornet in his Troop of Guards with the rank of Major. The office was that of Standard Bearer. The executors of Price allude to him in 1792 as Major Price. He carried on business for some time at the Sign of the Brazen Head on Cornhill, near the present No. 36 Washington Street, about half way between Water Street and State Street in Boston. He adhered to the Church of England and attended Trinity Church. He died on May 20, 1780.

April 30, 1733, the Right Honorable and Right Worshipful Anthony Lord Viscount Montague, Grand Master of England, issued a Deputation appointing Henry Price as Provincial Grand Master of New England. Price was authorized to appoint his Deputy Grand Master and Wardens, and "to constitute the Brethren now Residing or who shall hereafter reside in these parts, into One or more Regular Lodge or Lodges, as he shall think fit, and as often as Occasion shall require."

On Monday of July 30, 1733, Henry Price convened at Boston the following Brethren: Andrew Belcher, Thomas Kennelly, John Quane, Henry Hope, Frederick Hamilton, John McNeill, Peter Hall, Matthew Young, John Waddell and Edward Ellis at the house of Edward Lutwych "as ye Sign of the Bunch of Grapes in King Street." This celebrated inn was situated on what is now the corner of State and Kilby streets, and on the westerly side of the last named street. Brother Price produced his Deputation appointing him Provincial Grand Master of New England. By virtue of this Deputation he formed and opened a Provincial Grand Lodge, appointed Right Worshipful Brother Andrew Belcher as Deputy Grand Master and Worshipful Brothers Thomas Kennelly and John Quane as Grand Wardens *pro tempore*. Several Brothers were then made Freemasons. Then, "granting the prayer thereof, he then and there in the most solemn manner according to ancient Rt. and Custom and the form prescribed in our printed Book of Constitutions, constituted the Brethren into a regular Lodge, in manner and form." Henry Hope was chosen Master and he nominated Frederick Hamilton and James Gorder as

Wardens. These being presented to Grand Master Price, he "caused them to be duly examined, and being found duly qualified, approved and confirmed them in their respective stations by investing them with the implements of their office, giving each his proper charge, and admonishing the Brethren of the Lodge to do obedience and submission, according to our printed Book of Constitutions, Charges and Regulations, and so forth."

Thus Masonry began in New England.

NEW YORK

Robert R. Livingston, Chancellor of the State of New York, jurist, statesman, scientific agriculturist, promoter of invention and industry, encourager of the fine arts, essayist and orator, was installed Grand Master on March 3, 1784. He held that office for the longest period any man has ever held it—seventeen consecutive years.

When he ascended the Grand East, Grand Lodge could count on the allegiance of only a handful of scattered Lodges; its future was gloomy and obscure. When he turned over the gavel to his successor in 1801, there were more than ninety Lodges on the roster and the future was safe. The seventeen years of his Grand Mastership in the Empire State formed a bridge between an epoch of Masonic anarchy and one of orderly government.

The Chancellor was one of the most gifted men of his generation. He thought profoundly, possessed extraordinary skill in marshalling facts, was ingenious as well as sound in argument and combined dignity with grace in discussion. He was steeped in classical lore and the literature of the ancients. In his time judges gave their opinions orally and there were no law reporters. Consequently there is no way of comparing the Chancellor's legal opinions with those of his successors, but Chancellor Kent has given eloquent testimony of his ability.

As Chancellor of New York it fell to him to administer the inaugural Oath to George Washington as first President of the United States, using the Altar Bible of St. John's Lodge, No. 1 (then No. 2) in the ceremony. In the trying years of 1781-3 he served as Minister of Foreign Affairs.

Perhaps his most important gift to Freemasonry lay in the contribution of his personal influence and prestige to the delicate and difficult task of bringing the Moderns and Ancients, the up-State and City Masons of New York into one harmonious brotherhood. Infinite tact and patience were necessary to settle problems of working and precedence, and to pacify local jealousies. Lines of demarcation were clearly drawn between the wishes and interests of up-State Lodges on the one hand and the city Lodges on the other. Friction begotten of the long struggle for independence was complicated by the exigencies of a new and little-tried system of government in which partisanship ran riot.

Most Worshipful Brother Livingston died at Clermont on February 26, 1813. He left his country, his State and his Fraternity inestimably the richer because he had lived.

PENNSYLVANIA

Benjamin Franklin was not merely a Lodge member content with that and nothing more, but a Freemason intensely interested in his Craft, willing to give his enormous powers for its welfare, and leaving an indelible impress upon its history.

Franklin was initiated in 1731 and probably at the February meeting of St. John's Lodge in Philadelphia. From an old and extraordinarily interesting account book, the famous "Liber B," we know the Lodge was in existence as early as December 8, 1730. In his *Gazette* Franklin published story after story about Freemasonry in America in general and Pennsylvania and Philadelphia in particular; these have become foundation stones on which is erected the early history of Freemasonry in this nation.

His whole life of public service, his boundless courage, which led him to express himself roundly on the non-popular side of many questions, his tremendous ability, would naturally bring him to the fore. It is not surprising that he was very soon (1735) elected Secretary, an office he held until 1738. What is surprising, supposing our early brethren were as conservative as are we, is to find him a member of a committee to draft by-laws of his Lodge in 1732; to this happening we are indebted for certain pages in "Liber B" in the handwriting of the great patriot.

Still more amazing in these days of lengthy years of service before a brother receives any recognition of Grand Lodge, is his appointment as Junior Warden of the Grand Lodge of Pennsylvania on St. John Baptist's Day, June 24, 1732, and election as Grand Master in 1734.

The first or Mother Grand Lodge was formed in London in 1717. Six years after Anderson's *Constitutions* was first published. The second edition did not appear until 1738, and by 1734, the edition of 1723 was long exhausted. This was an opportunity—who better might print the *Constitutions* for American Masons than the Grand Master? In August, 1734, the "Masons' Book" was ready; seventy copies were sent to Boston, others to Charleston, and still later, more to Boston. Some fifteen copies of this Masonic rarity are still cherished in Masonic libraries.

According to old Masonic and family traditions, the cornerstone of the Statehouse in Philadelphia (Independence Hall) built while Franklin was Grand Master, was laid by him and the brethren of St. John's Lodge.

Among his first actions in France, when he appeared as Ambassador, were affiliations with Masonic Lodges. In 1777 he was elected a member of the famous "Lodge des Neuf Soeurs" (Lodge of the Nine Sisters, or Nine Muses) of Paris and in 1778 he assisted in Voltaire's initiation into this Lodge. The following year (1779) he was elected Master of the Lodge of the Nine Sisters; it is not definitely known how much he actually served or if he was but an honorary Master.

In 1782 he became a member of Lodge de Saint Jean de Jerusalem, and the following year was elected Venerable d'Honneur of that body. The same year he was elected honorary member of Lodge des Bons Amis (Good Friends), Rouen.

April 17, 1790, Benjamin Franklin passed to the Grand Lodge above.

VIRGINIA

John Marshall, Grand Master 1793-1795, when Grand Lodge met quarterly, never missed a Communication. He is one who aided much in useful activities of Grand Lodge. Shortly after his day in Grand Lodge, not only Virginia but other Jurisdictions were getting into the education field. Six months or so before Marshall's death in 1835, he was named Chairman of a Committee to "devote the Grand Charity Fund to the purpose of educating Orphan Children of Master Masons and to prepare a Memorial to the General Assembly of Virginia, for an Act

"Resolved, that the appointment of thirteen Trustees be provided for said act of incorporation, with power to fill any vacancy in their own body, and that the first Trustees be, Brother John Marshall." Eleven other names follow.

The report indicated handling the fund such as Educational Loan Funds are now handled, that is, to provide money to send boys to labor and literary schools, and several colleges are named, with the tuition of each.

NORTH CAROLINA
William Richardson Davie, third Grand Master, outstanding educator and governor, was born in England, June 20, 1756. When William was about seven years of age, he was taken to the Waxhaw Settlement.

While William was a student at Princeton, the American Revolution broke out. Although an Englishman, he placed his services along with other Princeton students, at the disposal of New Jersey authorities. He saw his first fighting in New Jersey in the summer of 1776. Shortly after his arrival in Salisbury, the war reached that part of the country. In 1777 he cast aside his law books and buckled on his sword, signing with the troops under General Allen Jones who was preparing a journey for the defense of Charleston, South Carolina.

He helped to organize a troop of cavalry in Rowan and Mecklenburg Counties. Davie advanced rapidly in his military career. He was promoted from lieutenant to captain and soon afterwards he was promoted to the rank of major. His leadership brought honor to his regiment and fame for himself. He was wounded in the battle of Stone Ferry, near Charleston, South Carolina, June 20, 1779. That was a severe blow to the cause of the colonists, since his wound prevented his serving in the army for several months.

To attempt to enumerate all of the battles in which Davie took part would be out of the question, however, all of his battles were marked by one characteristic; his attacks were always unsuspected by the enemy. At the battle of Hanging Rock, near Wachaw, was a boy thirteen years of age. This boy, Andrew Jackson, was elected twice to the Presidency of the United States and served as Grand Master in Tennessee. Jackson called Davie the best soldier he had ever known.

At the close of the war, Davie moved to Halifax and opened his law office. In reasoning and illustrative powers, Davie had no superior. In appearance he was tall and graceful. He had an analytical and logical mind, his style of speech was clear, and he often soared to heights of eloquence. He was the first lawyer in the country to advance the opinion that the court had the power to declare an act of the General Assembly unconstitutional.

Davie was initiated December 24, 1791, and on December 11, 1792, not quite one year, was elected Grand Master. A significant fact worthy of mention is that until a man had either presided as Worshipful Master over a Lodge or received the Past Master's Degree he could not become a member of Grand Lodge; hence assuming Davie was automatically declared a member of Grand Lodge without any mention made in minutes, then the earliest he could have been a member was at the Communication at which he was nominated Grand Master (December 11, 1792). He was not present to be installed December 30, 1792, but he did preside at the Annual Communication December 14, 1793. His first visit to Grand Lodge was as Grand Master. He did not serve his Lodge as Master, since he was made a Mason in an occasional Lodge. In fact, it is believed that he was not a member of any Lodge when elected Grand Master.

SOUTH CAROLINA

The great American Masonic historian and jurist, Albert Gallatin Mackey, has had so profound an effect upon Freemasonry the world over that it is difficult, even after the many years which have passed since his death in 1881, properly to evaluate his labors.

Born at Charleston, March 12, 1807, he graduated with honors from Charleston Medical College in 1834. He practiced his profession for twenty years. But then the magic of the pen, and the voice of the Craft, called him from scalpel and medicine to paper and ink, and the rest of his life was devoted almost wholly to Freemasonry.

Raised in St. Andrews Lodge, No. 10, of Charleston, in 1841, he affiliated with famous old Solomon's Lodge, No. 1, and was elected its Master in 1842. From 1842 to 1847 he was Grand Secretary of the Grand Lodge of his State, and also Foreign Correspondent. Eighteen fifty-one saw him a founder member of Landmark Lodge, No. 76; much later, after removing to Washington, D.C., he affiliated with La Fayette Lodge, No. 19.

Meanwhile, spite of his Blue Lodge labors, his restless energy demanded other avenues; they were found in Capitular Masonry, in which he rose to be Grand High Priest (1855 to 1867) and finally General Grand High Priest (1859 to 1868). Eminent Commander of South Carolina Commandery, No. 1, in 1842, he was later honored by being made Past Grand Warden of the Grand Encampment of the United States.

Crowned with the 33rd and last degree of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction, he was an active member of the Supreme Council and served as Secretary General for many years. It was during this time that he was closely associated with Albert Pike.

Of the many works which Dr. Mackey contributed to the Craft, probably an almost universal judgment would list the *Encyclopedia* as of greatest importance. Previous to its publication there was no authoritative work of equal scope anywhere in the world—indeed, no other

Encyclopedia since has approached it in thoroughness.

Mackey's great work on jurisprudence has well stood the test of time. He is quoted often as a final authority. His clear cut and cleanly phrased principles are written into practically all Grand Lodge codes and constitutions. He laid down in terms so distinct there can be no misunderstanding, the relation of a Master to his Lodge, to his Grand Lodge, the function of Masonic law, the foundation stones on which the legal system of Freemasonry is built. To his labors American Masons owe much of the justice of Masonic procedure in trial and punishment and practically all of the parliamentary practice of Masonic bodies.

GEORGIA

William S. Rockwell was born at Albany, New York, in 1804, and died in Maryland in 1865. He came to Georgia as a young man, and made his home in Milledgeville, then the capital of the State, where he entered on the practice of law, and for many years occupied a high position at the bar of his adopted State.

He was a man of deep learning, with a familiar acquaintance with several languages, both ancient and modern, and was well versed in the sciences. Archeology was his favorite study. In 1848 he was induced by the great Egyptologist, George R. Gliddon, to direct his attention particularly to the study of Egyptian antiquities. Already well acquainted with the philosophy and science of Masonry, he applied his Egyptian studies to the interpretation of the Masonic symbols with interesting results.

Brother Rockwell was a Masonic writer of note. William R. Singleton, in his *Salutatory to History of Freemasonry* (Albert G. Mackey) says: "In the conclusion of the admirable Historical Sketch of the Order of Knights Templar by Theodore S. Gluridin, of Charleston, S.C., in 1855, he says: 'The history of our Order remains yet to be written. It cannot be attempted by an American, alone and unaided. But this great work can and ought to be undertaken by the Templars of the United States. Let them select a brother who, from his great learning and his thorough knowledge of the principal modern languages, as well as the dead, is fully qualified for the work. I know but two brethren in the United States who are qualified to execute the work proposed: Brother Albert G. Mackey, of Charleston, S. C., and Brother William S. Rockwell, of Milledgeville, Ga.'"

He was the author of an *Ahiman Rezon* for the Grand Lodge of Georgia, published in 1859, which displays abundant evidence of his learning and research. He also contributed many valuable articles to various Masonic periodicals, and was one of the collaborators of Mackey's "Quarterly Review of Freemasonry."

He served the Grand Lodge of Georgia as its Grand Master in the years 1857 to 1862 inclusive. Endowed with a brilliant intellect as well as a vigorous and practical mind, his leadership made this a golden period in the history of Georgia Masonry.



THE LANDMARKS OF FREEMASONRY

C. C. HUNT, *Grand Secretary, Iowa*

STANDARDS AND MODES OF RECOGNITION

It would be useless to attempt to criticize the various unofficial lists which various Masons have compiled, but it may be profitable to consider acts of Grand Lodge. First, take the Standards of Recognition which our own Grand Lodge has adopted:

1. That such Grand Body has been formed lawfully by at least three just and duly constituted lodges, and that it has been legalized by a valid act issuing from the Grand Lodge of Iowa or from a Grand Body in fraternal relations with this Grand Lodge.

This is not an Ancient Landmark, but at the present time it is a commonly accepted test by which the Masonic world judges the Masonic nature of a Grand Lodge. It is based on the method by which the Grand Lodge of England was organized in 1717, but the parallel is not perfect.

Here again, the test or landmark is the *fact* that a Grand Lodge has been so constituted, and a *fact* is not a *law* or rule of action.

2. That it is an independent, self-governing, responsible organization with entire, undisputed, and exclusive dogmatic and administrative authority over the symbolic lodges within its jurisdiction, and not in any sense whatever subject to, or dividing such authority with, a supreme council, or other body claiming ritualistic or other supervision or control.

Again this test or landmark is not ancient, but its application is very general.

3. That it occupies exclusively its territory jurisdiction or else shares the same with another by mutual consent; and that it does not presume to extend its authority into, or presume to establish lodges in a territory occupied by a lawful Grand Lodge, without the expressed assent of such supreme governing Masonic body.

This again is not ancient, nor was it fully established until nearly one hundred years after 1717, when in 1814 the following International Compact among the three Grand Lodges of England, Ireland, and Scotland was adopted:

That each Grand Lodge shall preserve its own limits, and on Warrant shall be Granted or Revived by any one of these parties for the holding of a Lodge within the jurisdiction of either of the others. That in case any one of their respective military Lodges, being in the course of service resident, for a time, within the limits of either of the others, it shall continue to make its return to its own Grand Lodge, but shall be recognized, visited, and have the right of visitation and intercourse with the Regular Lodges where it may happen to

be; it being understood, and positively stipulated and enacted, that no such Military Lodge shall initiate, pass, or raise any person or Brother who does not actually belong to the Battalion or Regiment to which the said Lodge is confined; and, further, that the present practice, with respect to Lodges established in distant parts under either of the THREE GRAND LODGES, shall continue on the present footing.

This became a law of the Grand Lodges adopting it, and the practice has since become a test of recognition. Therefore, if a landmark at all, it is not ancient. If we concede that it is a modern landmark, it is the practice and its observance which makes it so, not the law requiring such practice.

4. That it makes Masons of men only.

This has always been the Masonic practice, and it may be rightly called an Ancient Landmark, but here also it is the fact that it is a characteristic trait of Freemasonry that makes it such.

5. That it requires conformity to the following, which the Grand Lodge of Iowa considers necessary in a Masonic body: (a) A belief in God the Father of all men. (b) Secrecy. (c) The Symbolism of Operative Masonry. (d) The division of Symbolic Masonry into three degrees of Entered Apprentice, Fellow Craft, and Master Mason. (e) The legend of the Third Degree. (f) That the obligations of its initiates be taken in the name of God, upon the Volume recognized by the candidate as the sacred law, a part of the furniture of the lodge and indispensably present in the lodge while at work. (g) That it excludes controversial party politics and sectarian religion from all activities under its auspices.

This test or landmark is the *fact* that a Grand Lodge does or does not possess certain specified characteristics.

a, b, c, and f are all Ancient Landmarks. The absence of these things in a body claiming to be Masonic would be proof that the claim was false and that the body was in fact not now Masonic, even had it formerly been such. It would be similar to a bridge club ceasing to play bridge. The game of bridge no longer being a purpose of the club, it would cease to be a bridge club and other bridge clubs would no longer recognize it as such. Calling itself a bridge club would not make it so. In like manner, the *fact* that a body calling itself Masonic lacked a, b, c, or f would be evidence that in fact it was not a Masonic body.

(d) If for "degrees" we substitute "grades," we may accept this as an Ancient Landmark. The existence of these grades has ever been a characteristic of Freemasonry, and an organization lacking them would not be Masonic.

(e) The legend of the Third Degree. This certainly is a Masonic landmark, and, I believe, an ancient one. There may have been changes made in the legend as it has come down to us through the ages, but its teaching and essential nature are very ancient and no organization can be truly Masonic which does not have it in some form.

(g) There may be some question as to this being an Ancient Landmark, and some foreign bodies claiming to be Masonic do not possess it. However, such bodies are not generally recognized as Masonic, and to the extent that it is a test of Masonic character it is a landmark.

MODES OF RECOGNITION

In our Masonic work there are certain modes of recognition which some writers call landmarks, and Ancient Landmarks at that; others claim they have been changed and therefore cannot be landmarks. There may have been some changes, but if so they did not change the nature of the Institution. The boundary line was not changed and the spirit of the law was not broken. For instance, so far as I can learn, the words of our present three degrees have always been used in some form. Prior to 1717 those of our first two degrees were given in the First, and our present Third was given in the Second. Later, I do not know when, the two degrees were expanded to three, and the installation ceremony dropped. The word of the Second was transferred to the Third, and the two words of the First were given one to the First and the other to the Second. These changes were gradual, and I am not sure as to the order of events, but later when exposes were published, the Grand Lodge reversed the order in which these words were then given, and thus they did not serve as modes of recognition for Masons who did not belong to the Grand Lodge of England. This Grand Lodge was then charged with having removed an Ancient Landmark, a charge which was later admitted to be true. The removal, however, consisted in the fact that Masons could not use them as a mode of recognition wherever they went.

For a given mode of recognition to be a landmark it must enable Masons to recognize each other at all times and places. The fact that particular words, signs, and grips were changed or interchanged would not destroy the landmark if the new ones were generally used and recognized as such. Therefore, the modes of recognition are certainly landmarks which our fathers have set up, but they are objects which could be rearranged, provided they remained modes of recognition to all Masons, and provided further that such rearrangement did not interfere with the *symbolic lessons* of the degrees. In other words, the boundary lines of Freemasonry must not be changed.

What are the boundary lines of Freemasonry? What is the fundamental nature of our Institution? The nature of Masonry as well as its mission and ideals must be kept in mind if we would recognize and understand its landmarks. We will now enlarge on this statement.

DEFINITION

An old definition says Masonry is "a system of morality veiled in allegory and illustrated by symbols." "It is a regular course of ancient hieroglyphical moral

instruction taught by types, emblems, and allegorical figures." Another writer says, "Freemasonry is a system which inculcates morality by peculiar allegorical teachings, illustrated by suitable symbols, and derived from a hoary past." To these let me add a definition of my own: "It is an organized society of men symbolically applying the principles of Operative Masonry and of architecture to the science and art of character building." This definition embraces several ancient landmarks. For instance we would cease to be Freemasons if:

1. Freemasonry ceased to be an organized society.
2. Women or children were admitted.
3. We ceased to use the symbolism of Operative Masonry.
4. We did not teach the art and science of character building.

It may be objected that a definition is not a landmark. Perhaps not, but the characteristics described in the definition are, provided they truly determine the thing defined. The boundary line is not a landmark but is determined by the landmarks. A definition is like a boundary line. It defines or determines the limits of something.

Let me illustrate by the definition of a "trowel." According to the dictionary it is "a flat-bladed, sometimes pointed implement, having an offset handle parallel, or nearly so, with the blade." These characteristics of a trowel are its landmarks, the means by which we recognize the tool. There may be slight indifferences in various individual trowels but there is a similarity by which we know each to be a trowel.

TWO KINDS OF MASONRY

Masonry is of two kinds, Operative and Speculative. Will I be shattering another idol of Masonic writers if I say that these two classes have always been closely related? There never was a time when Masonry was *wholly* Operative, nor is it *wholly* Speculative now. The earliest Masonic MSS. we have refer to the Speculative feature and say Prince Edwin (about 900 A.D.) "was of the speculative part a master." The Regius MS. of about 1390 A.D. lists lords, dukes, earls, barons, knights, squires, and many more who were members in about 926 A.D., and now there are several Operative lodges holding charters from a recognized Masonic Grand Lodge. I, therefore, believe the Speculative feature, at least, of Freemasonry is an Ancient Landmark. If it were omitted, a fundamental characteristic of our Order would be changed and we would no longer be Masonic. It is now the dominant feature, but it has always been present, at least in theory and symbolism. Also the principles of Operative Masonry have always been applied by Freemasonry to the art and science of character building. This application is therefore an ancient landmark, marking a boundary line between Masonic and non-Masonic organizations.

BELIEF IN GOD

Freemasonry is not the only society which teaches belief in God. How then can such belief be a Masonic landmark? By the form of its instruction. The Caucasian race is not the only one which has a skin, but it is the only one which has its peculiar kind of skin. So

Freemasonry is not the only organization which teaches belief in God, but, so far as I know, it is the only one which emphasizes His functions as the Great Architect of the Universe. At any rate Freemasonry emphasizes this function in its own peculiar way.

The part of Freemasonry from which our present Order sprang was, in its Operative character, engaged in the erection of temples, churches, etc., places for the worship of God whom we call the "Great Architect of the Universe." The erection of a spiritual temple, a house not made with hands, eternal in the heavens, requires the following of the plans of a Divine Architect. Therefore, a belief in a Supreme Being, a Divine Architect, is an Ancient Masonic Landmark. The teachings of Masonry are meaningless without it. The old MSS. containing the Ancient Charges which were read to the candidates and which on the Holy Bible he swore to obey prove this. These Old Charges begin with a prayer to God, the candidate was charged to be true to God, and his holy church.

The Masonic character of the prayer in these Old Charges is seen in the fact that practically all of them are addressed to "the might (strength) of the Father, the wisdom of the Son and the grace and goodness (beauty) or the Holy Ghost." Do you not see in this a reference to the Masonic pillars—Wisdom, Strength, and Beauty? These attributes are all mentioned in the first prayer the candidate hears in the lodge room, and all through our ceremonies we refer to God as the Great Architect, the Divine Artist, the Almighty Father of the Universe, etc. All these are landmarks indicating the Masonic character of our teachings.

There are many organizations which require belief in God, each in its own way, and as between such organizations their peculiar methods are the landmarks by which each is recognized for what it is.

As between Freemasonry and atheists, the very fact that we require a belief in God and the other does not is landmark enough.

IMMORTALITY OF THE SOUL

Many organizations besides Masonry teach that Man is immortal, but Masonry teaches it in ways of its own, for instance the sprig of acacia and the ceremony of raising. These methods of instruction are therefore landmarks.

It has been objected that Anderson's Constitutions do not require a belief in God. Perhaps not explicitly, but they do imply that an atheist cannot be a Mason and therefore distinguish between a Mason and an atheist. Absence of a definite law on the subject is not conclusive for we must remember that a large part of the law of Freemasonry is found in the Ritual, which is not written and therefore not found in Anderson who confines himself to the written law. We might as well say our Masonic secrets are not binding because Anderson's Constitutions do not give them. None of our Grand Lodges give the Ritual in its written law, and many of the written Constitutions of our own State Grand Lodges do not explicitly require a belief in God or that the Holy Bible be present in the lodge room, but these are recognized requirements in those Grand Jurisdictions nevertheless. The Old Charges, however, require a belief in God when they make the candidate promise to obey

Him. Thy also require the candidate to take his obligation on the Holy Scriptures. This fact is evidence that both are Ancient Landmarks and mark a boundary line between a Masonic body and one that is not.

THE HOLY BIBLE

The fact that the Old Charges required the candidate to take his obligation on the Holy Scripture prove that its presence in the lodge room was necessary. But there are other organizations which require the presence of the Bible, when an oath is administered. How then is it a landmark? Again the answer is in Masonry's peculiar use of it. When we speak of *The Great Light* we think of Masonry's use of the Bible. It is a Masonic expression and justifies us in calling the Bible an Ancient Landmark.

Masonry teaches by symbols and to a Mason, in addition to its other qualities, the Bible is a symbol of the Divine Light which God sheds upon his earthly children.

LEGENDS

There are many legends which are distinctly Masonic in their character and may rightly be considered landmarks. Those which, in some form, have been used in the Ritual from time immemorial are Ancient Landmarks. I believe the legend of the Third Degree is a Masonic landmark, but that it is an ancient one is hard to prove by the Old MSS. It is everywhere found in Masonic lodges at the present time. I believe it has always been present in some form, but if so, it has not always been in the Third Degree, at least in its present form.

The legend of the Lost Word is not peculiar to Masonry, but in our Legend of the Third Degree, it takes a distinctive Masonic form, which the researches of antiquarians have failed to find elsewhere. Resemblances have been found and it may be that it has descended from the Ancient Mysteries or some other older legends, but in Masonry it has a form which I believe is hinted at in the Old Charges.

There are other less prominent legends which we might also call Ancient Landmarks. Brother Edmund H. Dring of London read a paper in the Leicester Lodge of Research in 1909 on the subject "Landmarks in the History of the Legends of Freemasonry." He calls the Old Masonic MSS. such landmarks. We may not agree with him in this, but certainly in these old MSS. we find characteristics which determine their Masonic character. There are certain legends which are generally recognized as Masonic legends, especially many of those connected with the building of King Solomon's Temple. When we hear or read a reference to such a legend we recognize it as Masonic, just as truly as we recognize a landmark determining the boundary line between two pieces of property.

SECRECY

Secrecy is an Ancient Landmark. In all Masonic Rituals, from the earliest times of which we have any knowledge, a promise of secrecy has been insisted upon. The promise was in the form of a solemn oath, the candidate kneeling, with his hand on the Holy Bible. The following is a form found in a MS. of about 1640:

The Mason word and everything therein con-

tained you shall keep secret, you shall never put it in writing directly or indirectly. You shall keep all that we or your attenders shall bid you keep secret from man, woman, or child, stick or stone, and never reveal it but to a brother or in a lodge of Freemasons, and truly observe the charges in the constitution, all this you promise and swear faithfully to keep and observe, without any manner of equivocation or mental reservation directly or indirectly; so help you God and by the contents of this book.

Masonry is not the only society which has secrets, but Masonic secrets are in a class by themselves. Not the fact that we have secrets, but the nature and form of the secrets sets us apart from other organizations. We would cease to be Masonic if we did not have these secrets. However no one has a right to complain because we have such secrets since they do not affect anyone who is not a member of the Order.

Our ritualistic instruction is effective because it is secret and these secrets are peculiar to Freemasonry.

Our secrets are like family secrets which affect only the family concerned and should not be revealed to anyone else.

The modes of recognition would cease to be such if they were not secret.

We have an officer called a Tyler whose duty it is to guard the lodge from intrusion from without. The very name "Tyler" denotes a *Masonic* officer. Thus the form in which Masonry guards its secrets as well as the secrets themselves is a Masonic landmark.

QUALIFICATION OF A MASON

Certain of these qualifications may be considered ancient landmarks, as that a Mason must be a man, free, of lawful age, of good moral character, physically able to perform his Masonic duties, etc. They are universal Masonic qualifications, but some Grand Lodges have adopted others which are peculiar to the jurisdiction adopting them and are not properly landmarks. In this connection it may be well to note that the landmark is the fact that Masons have these qualifications, not the law requiring it. A body that admitted women, slaves, or children would not be a Masonic body.

TEST OF A LANDMARK

There are many other landmarks which might be named, but I think I have given a sufficient number to illustrate my point, namely, that the test of a landmark is, "Does it mark a boundary line?" and of a Masonic landmark, "Does it distinguish between what is Masonic and what is not? Is it essential to the Masonic character of an organization?"

COLLECTING MASONIC BOOKPLATES

By J. HUGO TATSCH, P.M., 32°

It is but a short step from the ownership of a personal library to the possession of a distinctive marker to be placed in the books. Such a device is termed a "bookplate," and also bears the most euphonious designation of "ex libris," a Latin term meaning "from the books of." Naturally, the name of the owner follows the phrase, or appears prominently somewhere on the design.

The bookplate had its origin in the last quarter of the fifteenth century, following hard upon the discovery of printing two decades earlier. The illiteracy prevailing during the Middle Ages and succeeding centuries necessitated an ownership label which all could understand—hence the adoption of armorial designs. In the course of time, these were embellished by the addition of scrolls, vines, flowers, and the like. The family name was added as well, and in many cases the designs were individualistic because they bore the full name of the booklover concerned.

The oldest bookplate is that of Hilderbrand von Biberach, of the Charterhouse of Buxheim, circa 1475. Nearly one hundred years elapse before we discover an English plate, that of Nicolas Bacon, 1574. Other European plates are encountered in years shortly following.

MASONIC BOOKPLATES

Masonic bookplates are a comparatively recent development. Obviously, none can be found earlier than the eighteenth century, for Freemasonry as an institu-

tion had no distinctive literature in book form until shortly after the formation of the Grand Lodge of England in 1717, that period known as the Revival. The discerning collector will find eighteenth century plates which have designs and phrases familiar to the Craft scholar; yet there is always legitimate doubt as to their being Masonic in the interpretation we use today. Though the owner of such designs may have been Freemasons, as proven from authentic records, it does not necessarily follow that the brother was intentionally using certain devices and phrases with Masonic intent.

Masonic bookplates, therefore, may be not only armorial or heraldic in design, but may also be classified as Jacobian, Chippendale, Festoon, Pictorial, Portrait, Library Interior, and so forth. The wide variety of designs adds to the lure of Masonic bookplate collecting, for the frequently elusive device which makes a design truly Masonic may be skilfully included in a number of ways. An examination of a few illustrations will show this. The reader interested in a detailed discussion of the subject is referred to *Masonic Bookplates*, a volume published in 1928, in which approximately 100 full-size illustrations are included, typifying the various designs and illustrating the descriptive text.

HOW MASONIC DEVICES ARE INCLUDED

The outstanding symbol of Freemasonry is the Square and Compass. It is, so to speak, the hallmark of the Craft, for it is recognized universally as its representa-

tive symbol. It is one of the general symbols which any Mason may use with absolute propriety in a bookplate, for it proclaims to the world that the owner is a Master Mason. A Past Master's Jewel, the Compass with a Sextant, is also met with frequently.

Yet there are other symbols as well. Some of them are distinctively those of the Craft degrees, such as the All Seeing Eye, the Two Pillars, the Forty-seventh Problem of Euclid; the Point Within a Circle—and many others which are familiar to the Mason because encountered in the lectures of the three degrees.

A Royal Arch Mason also has distinctive emblems which may be used. Among them the keystone is the most prominent. The Triple Tau is also appropriate. The Royal and Select Master of the Cryptic Rite uses the Broken Triangle, sometimes with a Trowel within it.

The Knight Templar usually depicts the Cross and Crown, although the Maltese Cross with the words "In Hoc Signo Vincas" is met with, too. Usually such emblems are used in addition to those of Ancient Craft Masonry. The Scottish Rite Mason has a larger variety to choose from, for he can adopt the principal emblems of the Rite, and to use several at one time with propriety. Usually, however, only that of the highest degrees taken is utilized, such as the Hebrew letter Jod for the 14th degree, the Latin or Passion Cross with a Rose, or the Pelican, for the 18th degree, the Teutonic Cross for the 30th, the Scales or Balances for the 31st, and the Eagle for the 32nd. For the latter it is also permissible to use the Teutonic Cross with a Wreath and the Roman numerals XXXII in the center. The Mason who has received the 33rd and last degree can use the Crowned Eagle, or he may adopt the Patriarchal Cross. This is met with in "crossletted" form, to indicate whether he is an honorary or active Thirty-third. The customs vary in America and on the Continent—so a study of Masonic symbolism and its uses is advisable if one wishes to carefully analyze each device.

Usually the emblems of the so-called "higher Degrees" are found in addition to the basic Ancient Craft symbols; yet no hard and fast rule can be laid down. The designing of Masonic bookplates is something left entirely to the whims of the owners; the principal thing is to have the emblems correct.

The rapid growth of bodies which make Masonic membership a prerequisite will no doubt bring Masonic bookplates into existence which include the emblems of such organizations. However, the canons of good Masonic taste should forbid such a mixture of devices. Individuals and artists designing Masonic bookplates will always do well to consult competent Masonic authorities before adopting symbols which may be incorrect or incongruous.

MASONIC ORGANIZATIONS

The rapid development of Masonic libraries has contributed in a most happy manner to the number of truly handsome Masonic Bookplates. The Grand Lodge of England has a plate which is correct in every detail and is a beautiful specimen of the engraver's art. (Let it

be said that the plate is not procurable for individual collections, and it is therefore useless to apply for it. This also applies to the plates of many Masonic institutions.)

Research lodges and associations and some of the so-called class lodges of England, have beautiful plates. These are produced by some of the leading artists in their specialized field; it is not amiss to add at this point that many bookplate collectors specialize in the work of certain American, English and European artists.

HOW TO MAKE A BOOKPLATE

A bookplate, unless one buys stock designs available in book and stationery shops, or if one is content with an ordinary label, usually reveals some individual bent on advocational interest of the owner. A lover of sports will depict suitable scenes of a pictorial or emblematic nature, and if a Mason, add some distinctive Masonic device in a more or less inconspicuous manner. If an ardent Mason, an active brother in the Craft, his entire plate may be thoroughly Masonic with no suggestion of anything else in it. Some individuals have several plates, using a design suitable for separate groups of books.

The thing to do is to decide what is to be included in the design, and to permit these requirements to dictate how the printing plate is to be made. A simple design lends itself to a line drawing which can be reproduced inexpensively in zinc. A wash drawing requires a copper half tone production or a photogravure reproduction. If one can afford it, an engraved plate of copper is most desirable, for by this means all the delicate beauty of a design can be brought out. Prices range from a few dollars for zinc engravings and half-tones to fifty dollars and more for a copper plate engraving. The price of the drawing varies with the time required for its production and with the reputation and skill of the artist.

The Society of Bookplate Engravers and Artists, Carlyle S. Baer, Secretary, Washington, D. C., numbers many of the leading artists and book-plate collectors of the United States among its membership. The services of skilled artists is earnestly to be desired, for not only will a good plate be produced, but the collector will also have desirable specimens to exchange. Many beginners do not realize the offense unwittingly committed when sending cheap bookplates for the expensive productions of well known artists. In fact, the experienced collector usually specifies what he has and what he expects. Fortunately, the type of people who have bookplates of their own are almost invariably people of culture and refinement, and have a keen appreciation of the finer things which enter into the collection of art objects.

The Mason aspiring to a book-plate of his own will do well to consult the numerous books on the subject to be found in any well equipped art department of large public or institutional libraries. The production of *ex libris* is a well established branch of artistic endeavor.



MINUTES OF THE 24TH ANNUAL MEETING OF THE MASONIC SERVICE ASSOCIATION OF THE UNITED STATES FEBRUARY 24, 1943.

The twenty-fourth annual meeting of The Masonic Service Association of the United States was held February 24, 1943, at the Willard Hotel, Washington, D.C.

After call to order at 2 p.m. by chairman of the executive commission Andrew Foulds, Jr., P.G.M., New Jersey and invocation by Milton Czatt, D.G.M., Vermont, delegates and visitors sang two verses of "America" led by M.W. Walter L. Stockwell, P.G.M. and G.S., North Dakota.

Roll call showed all member grand jurisdictions represented by delegates. Thirty-eight grand jurisdictions in all were represented.

On motion of Melvin M. Johnson, P.G.M., Massachusetts, M.W. Leo F. Nohl, Grand Master in Wisconsin, was unanimously elected chairman of the meeting. He, and M.W. Carl H. Claudy, Grand Master of Masons in the District of Columbia, welcomed the delegates and visitors.

Chairman Nohl appointed committees as follows:

Finance, M.W. Leonard P. Steuart, P.G.M., District of Columbia, chairman; *Memberships*, M.W. Cady L. Earl, G.M., Vermont, chairman; *Program*, M.W. J. Edward Allen, P.G.M., North Carolina, L. Stockwell, P.G.M., North Dakota, chairman; *Twenty-fifth Annual Meeting*, Carlton W. Tyler, G.M., Connecticut, chairman; *Memorials*, M.W. J. Melvin Dresser, P.G.M., New Hampshire, chairman. All member grand jurisdictions were represented on committees.

After enjoyable selections by the quartette, Executive Commissioner Poteat read the report of the executive commissioners. Part One dealt with usual activities during the year; Part Two, with Masonic welfare work.

The several recommendations of the executive commission pertaining to the regular work of the Association were then considered with the following result:

(1) Adoption of all recommendations contained in Part One; (2) the adoption as a whole of Part One of the Report; (3) the endorsement by the Association of the acts during the year passed,

of (a) the executive commission (b) the executive committee (c) the executive secretary. The report was unanimously adopted.

Consideration of the recommendations of the executive commission pertaining to welfare work were then discussed. After hearing the report of the committee on welfare work and full discussion the recommendations were adopted, it being agreed that a goal of \$2.00 per member be set, without binding any Grand Lodge; to approve a special campaign for large gifts in such jurisdictions as might invite such activities; to further increase publicity of welfare work; to approve the actions of the executive commission, the executive secretary, the director of welfare and to adopt the report of the executive commissioners as a whole.

Discussion of the reserve fund developed the fact that the reserve was wholly at the disposal of delegates, and that when the emergency ended and welfare work for the armed forces ceased, all welfare funds remaining were entirely at the disposition of the Association to (1) distribute pro rata to donors; (2) to set aside as an emergency fund for possible disaster in the future; (3) to devote to any Masonic purpose Delegates to the then annual meeting might decide. A special point was whether the Association could devote money donated for welfare work, remaining after the emergency, to general purposes of the Association by action of officials. Delegates were assured that only by action of the Association could welfare funds, remaining after the emergency, be disposed of for any purpose.

The committee on finance reported satisfaction with the financial transactions, audit and accounting, and praised the work of the financial officers concerned. It was unanimously adopted.

The committee on twenty-fifth annual meeting selected Monday, February 21, for an all day session, 1944. Its report was unanimously adopted.

The committee on memorials presented a touching and tender report upon the deceased members of this Association which was unanimously adopted.

The Committee on Program reported in praise of the work done by the Association and recommended the continuance and expansion of the present pro-

gram. The report was unanimously adopted.

The committee on membership commended the efforts made to secure new members. The report was unanimously adopted.

Election of chairman of the executive commission resulted in the choice falling upon M.W. Andrew Foulds, Jr., P.G.M., New Jersey.

Names of proposed members of the executive commission were presented by delegates from the six legislative areas into which the Association is divided. Unanimously elected were: W. Madden Fly, P.G.M., Texas; Allen Wilson, P.G.M., New Hampshire; Sam Henry Goodwin, P.G.M. and G.S.S., Utah; Walter H. Murfin, P.G.M., North Dakota; Hubert M. Poteat, P.G.M., North Carolina; William F. Weiler, P.G.M. and G.S., Wisconsin.

After a rising vote of thanks and appreciation to M.W. Leo F. Nohl, Chairman of the meeting. Benediction was offered by R.W. Isaac Cherry, G.S., New Jersey.

The Association then adjourned, *sine die*.

At the meeting of the newly elected executive commission, held immediately after adjournment, M.W. Carl H. Claudy was unanimously re-elected Executive Secretary.

CARL H. CLAUDY,....
Executive Secretary.

THE AMERICANIZATION OF SOJOURNERS LODGE NO. 874 CANAL ZONE

By BROTHER ROGER C. HACKETT

In No. 14 of this series, entitled "The Charter Members of Sojourners Lodge No. 874" (the Grand Lodge of Scotland predecessor of the present Sojourners), it was brought out that only one of the original members of the lodge was a citizen of the United States. He was William R. Evans, Substitute Master, of Mystic Tie Lodge No. 237, Marion, N.C. He died in November 1900, but by that time there were several other American members on the roll. However, the Americans constituted a distinct minority for some years. Most of the members were British subjects, principally Hebrew merchants and colored men, both originally from the West Indies. There were also at least two other parts of the British Empire represented, Eng-

land and Canada, and one member was a German subject.

After the United States took over the job of digging the Panama Canal in 1904, naturally a considerable number of Americans were sent to the Zone, although only a few arrived before 1905, and the real flood did not start until 1906. Many of the Americans presently became members of Sojourners No. 874 and it was not long before they constituted a clear majority of those on the roll. The membership soon became so large, compared to what it had been for years, that the officers found it impossible to do justice to the lodge work and at the same time look after their expanding business interests in Colon.

The officers were thus in something of a dilemma when the time for the election for the year 1907 arrived. They either had to sacrifice their private interests or lodge interests, or by trying to maintain both, they ran the risk of slighting both. Most of the officers for 1906 were re-elected "by a show of hands" but it may well be supposed that they accepted the election with misgivings. At any rate they all resigned before the date set for the installation, thus necessitating another election. In this election there was elected to the East one of the most remarkable, enthusiastic, and efficient Masons who was ever a member of either of the two Sojourner Lodges. His name was Graham Getchell Dedge.

Right Worshipful Brother Dedge, a native of Georgia, was a bookkeeper and stenographer in the employ of the Isthmian Canal Commission. One of his first acts after arriving on the Isthmus was to submit his application for membership in the lodge. This was during the period when Sojourners No. 874 was temporarily not functioning because of the burning of its home and charter in the fire of September 1905, so naturally his application could not be considered until the lodge secured its duplicate charter early in March 1906. When it was received, and favorably acted upon, Brother Dedge became so anxious to become a Mason, that when several meetings were called at which no quorum was present, he personally solicited the brothers to attend lodge in order that he might receive the degrees! By these tactics he succeeded in being initiated, passed, and raised within five weeks (April 25, June 1). Exactly one month later he was elected secretary of the lodge, succeeding Right Worshipful Brother Adolphus P. Alberga, the chief founder and charter master of the lodge, who was leaving Panama. In this office he discharged his duties with a zeal, industry, and fidelity most noteworthy in one who had been a Master Mason only one month at the beginning of his incumbency. The lodge

was so impressed with his ability that he was elected its head for 1907, as just related. He thus became the first American citizen to occupy the East. He was also the youngest master, both in point of age and Masonry, that either Sojourners Lodge No. 874 or the present Sojourners Lodge ever had. He had been a Master Mason just over six months when he was installed; his age was barely 28 years and five months.

It is due to Right Worshipful Brother Dedge more than to anyone else that Sojourners Lodge was so rapidly transformed into a lodge with a predominantly American membership. He instituted what a brother later described as a "weeding out" of undesirable members, especially those who were something less than 100 percent Caucasian. Eight brothers were summarily "dismissed" for nonpayment of dues, and out of 30 petitions for membership, nine were rejected. One member was granted a demit "to the general satisfaction of the brothers" as one brother characterized it in a personal letter. The result of all this was that by the end of Right Worshipful Brother Dedge's term of office, the lodge was rather thoroughly Americanized (and Causasianized!) and was on the eve of a period of phenomenal growth during which more than 200 members were added to the roll in about four and one-half years.

In recognition of Right Worshipful Brother Dedge's work in transforming "Old Sojourners," the present Sojourners made him an Honorary Member on October 3, 1914. He now resides in Tampa, Florida. He has not been in Panama since he left these shores nearly 35 years ago.

LOSES TWO ACTIVE MEMBERS

The Supreme Council, 33°, for the Northern Masonic Jurisdiction has recently suffered the loss by death of two active members—George Bourne Wheeler of Eau Claire, Wis., and Louis Henry Fead of Detroit, Mich.

Mr. Wheeler died at his home on January 22, 1943, in his 89th year. He had been an Active Member of the Supreme Council since 1925, serving on several committees at different times.

Mr. Fead was Grand Minister of State of the Supreme Council and had been an active member since 1934. His death occurred February 4, 1943.

CUBA

The Supreme Council, 33°, of Cuba has held its general election of officers for the term beginning in 1943 and ending in 1948. This election resulted in the re-election of Sovereign Grand Commander Enrique Llanso O. and of Grand Secretary General Celestino Suarez U. Other officers reelected are Lieutenant Grand

Commander Damaso Pasalodos B.; Grand Minister of State Mario Recio F.; Grand Master of Ceremonies Luis F. Reinhardt, who is also Representative of the Supreme Council, Southern Jurisdiction, near that of Cuba; Grand Almoner Manuel L. Calvet; Grand Tyler Juan Delgadillo P.; Grand Adjutant Pablo Isaac Garcia. The new Grand Treasurer General is Jose A. Sordo.

VIRGINIA

The 165th annual communication of the Grand Lodge of Virginia was held at Richmond on February 9th to 11th, inclusive, with Dr. Robert S. Barrett, grand master, presiding. His address to the Grand Lodge was excellent and very heartily received and approved. The reports to the Grand Lodge showed that its affairs are in excellent shape and it has a good balance in its treasury.

About twelve past grand masters were present and many distinguished visitors from other jurisdictions. Either the grand masters or other officials represented the following Grand Lodges—Pennsylvania, Maryland, South Carolina, West Virginia, New Jersey, Delaware, North Carolina, District of Columbia and Kentucky.

The elections resulted in the following taking office: Dr. William R. Weisiger, grand master; John M. Stewart, deputy grand master; Earl C. Laningham, grand senior warden; T. Penn Coleman, grand junior warden; Harold R. Stephenson, grand senior deacon; C. E. Webber, grand junior deacon, the latter office being the start of the official line. William S. Pettit, grand treasurer, and James M. Clift, grand secretary, were reelected.

GRAND LODGE OF NEW ZEALAND

The 53rd Annual Communication of the Grand Lodge of New Zealand was held at Wellington, November 25, 1942, with Grand Master C. L. MacDiarmid presiding. There are 305 active lodges, with approximately 27,214 members, under its jurisdiction.

The report of the Board of Governors of the Kirkpatrick Masonic Institute showed that its affairs were in good order, and that a sick room had been fully equipped by the lodges of the New Zealand Constitution, without expense to the board. The Institute will benefit, in due time, under the wills of the late Brothers John Tucker and George H. Neal.

The report for the Masonic Boys' Home at Papkura showed that a surplus of £1,708 existed over the cost of maintenance.

The Roll of Honour of the Grand Lodge for World War I contained the names of 1,795 members. The records of

members serving in the present war show that 2,000 are in the forces, and of this number 1,940 have been issued traveling certificates.

The Grand Master expressed appreciation to foreign Grand Lodges for the courtesy of conferring degrees upon those from New Zealand who were temporarily within their jurisdictions, particularly the United Grand Lodge of England, the Grand Lodges in Canada, and the District Grand Lodge of Egypt and the Sudan.

The expense of regularly entertaining Masonic brethren in camps on New Zealand has been met by the lodges in the vicinity of the camps, and the Board of General Purposes requested authority to subsidize these lodges on the recommendation of the Provincial Grand Masters concerned.

ROYAL ARCH MASONRY

The General Grand Secretary of the General Grand Chapter, Royal Arch Masons of the United States of America, has announced that the Grand Chapter of Royal Arch Masons of the Province of Manitoba, Canada, has voted to affiliate with and become a part of the General Grand Chapter. This was the result of an invitation extended by this body at its triennial assembly in Salt Lake City, Utah, when many representatives of Canadian jurisdictions were present.

TEMPLE BURNED

On the night of January 27, 1943, the splendid Masonic Temple in Sandusky, Ohio, was destroyed by fire. The destruction was practically complete and it was not indicated whether or not the records were saved.

LONG RECORD

The Lodge le Progres de l'Océanie No. 371, of Honolulu, Hawaii, has begun its 101st year. This lodge was instituted by the Supreme Council, 33°, of France in 1842, and continued under its jurisdiction until 1905, when it transferred its allegiance to the Grand Lodge of California and is now under its obedience. It has had a wonderful career and been a great influence in the life of the Hawaiian Islands. J. Dustin Smith is the Master and Ross H. Bemrose is Secretary for this year.

ROBERT BURNS HONORED

A recent communication from Scotland advised that Lodge Canongate Kilwinning No. 2 of Edinburgh, Scotland, held its Burns Festival on January 27th. It is well known that Robert Burns was a member and poet laureate of this lodge and that the reed organ upon which he played on meeting nights is still being used.

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At this meeting the Hon. Randolph Algernon Ronald Stewart, 112th Earl of Galloway, who is Deputy Grand Master Mason of the Grand Lodge of Scotland, was made an honorary member of the lodge. The collection was made for the General and Orphan Annuity Funds and the necessary business was transacted. "Thereafter at harmony, 'The Immortal Memories of Robert Burns and James Hogg'" were proposed. Due to war conditions the lodge meets only once a month, on the third Wednesday.

MASONIC COMMUNION SERVICE

As far as known the first Masonic communion breakfast in the eastern part of this country was inspired by Rt. Wor. Arthur Pultz of Hudson Lodge No. 7 of Hudson, New York.

Early in 1941, or even prior to that, Brother Pultz made tentative plans for such a service. Unfortunately he died before the time set for the service, which was the Sunday following Easter, 1942. However, his plans were successfully carried out by Rev. J. Harvey Murphy, D.D. of the First Dutch Reformed Church of Hudson. Within a few weeks following the service Dr. Murphy also passed away suddenly.

Several brethren from Westfield, Mass., were present at this unique service and were very favorably impressed thereby, so they made plans for a similar service which was held in the Central Baptist Church of Westfield, Mass., on April 12, 1942. At the breakfast immediately following, Most Wor. Albert A. Schaefer, Grand Master of Massachusetts, the guest speaker, is quoted: "This was one of the most forward movements of Masonry in modern times and should receive the support of all thinking and progressive brothers everywhere".

At the Westfield Service the Masters of many of the Masonic Bodies were either present in person or were represented.

OREGON

Capt. Thomas Gatch, who became a national naval hero as a result of his ship downing thirty-two Japanese planes in one battle in the Solomons, is a member of Pacific Lodge No. 50, Salem, Ore. Also a member of this lodge is U. S. Senator C. L. McNary, childhood friend of Captain Gatch.

Grand Master Clarence D. Phillips and members of his official staff were present at a recent meeting of Willamette Lodge No. 2 in Portland, Ore., when fourteen 50-year Masons attended. Seven of them are members of Willamette Lodge and the others were accompanied by the Masters of their respective lodges.

South Gate Lodge No. 182 of Portland, Ore., has introduced two innovations at its stated meetings and both have proved popular. One is to have a timely public question presented by an authority in that field, and the other has to do with the observance of the birthdays of its members. Special invitations are sent to those scheduled to be so honored and, in nearly every case, these have been acknowledged either by attendance or by letter.

MEMORIAL ASSOCIATION

AND GRAND CONFERENCES

The George Washington Masonic National Memorial Association held its annual meeting on February 22nd, in the Washington Memorial at Alexandria, Va. The reports showed that nearly \$70,000 had been contributed during the year for the completion of the work. Practically all, if not every one, of the Grand Lodge Jurisdictions in the United States were represented. After the morning session, the delegates went to Mount Vernon and laid a wreath on the tomb of Washington.

The Association is continuing its efforts to raise a fund to complete the Memorial and establish an endowment fund. It has been a long, hard road to travel and it may be some time before the goal is attained, but the interest manifested and the enthusiasm shown indicate that, in time, this will be accomplished.

On February 23rd, the Grand Masters' Conference was held in Washington, D.C., with Grand Master J. W. J. Stedman of Washington State presiding. Several papers were read, none of which created much discussion, and that was well. The permanent Secretary, J. Claude Keiper, Past Grand Master and present Grand Secretary of the Grand Lodge in the District of Columbia, as usual did his duties well and had everything carefully arranged. In the evening the dinner was enjoyed, the speaker of the occasion being U. S. Senator H. H. Burton of Ohio, whose address was well received. Then there was a call by those dining to hear Senator Tom Connally, and he complied with their demands. Of course, Senators always make good speakers.

The Grand Secretaries' Conference was held during the three days, February 22nd, 23rd and 24th, the first session being executive when most of the business is transacted. No one is permitted to be

present except the regular grand secretaries. The Secretary-Treasurer, D. Rufus Cheney, Grand Secretary of Oregon, was unable to be present on account of illness, and he was voted Secretary-Treasurer Emeritus. Grand Secretary T. E. Doss of Tennessee was elected secretary-treasurer for the coming year. Grand Secretary Charles C. Hunt of Iowa, who has been Chairman of the Conference for a number of years, also was unable to be present, and he was voted Chairman Emeritus. Grand Secretary Richard C. Davenport of Illinois was made Chairman and presided at these meetings.

At the Grand Secretaries' dinner on February 22nd, the speaker was Grand Master Karl J. Mohr of Illinois, a paper prepared by Grand Secretary Charles C. Hunt was read by Earl B. Delzell, who is assistant to Librarian Hunt in the Masonic Library at Cedar Rapids, and another paper was delivered on "The Post War World and Masonry" by Grand Secretary Lloyd E. Wilson of California.

The Masonic Service Association held its annual meeting in the afternoon and evening of February 24th, heard reports of the officers and conducted its regular business. (See other pages).

PASSING OF A GREAT MASON

Brethren of the Supreme Council for Ireland are bereaved by the death of M.P. Sovereign Grand Commander, Hon. Gerald FitzGibbon, 33°, LL. D. on December 6, 1942.

Bro. FitzGibbon had a very eminent career in Freemasonry and few have rendered greater service to the order in every

branch of its activities. He was unusually gifted as a ritualist, and for forty-six years had been an elected member of the Grand Lodge of Instruction. He was a Trustee of the Masonic Girls' School and took a deep interest in its welfare.

In the world outside Freemasonry he had a most distinguished place. A graduate of Trinity College, he won many academic honors. He was a member of the National Legislature from 1922-1924, when he was appointed Judge of the Supreme Court, in which high office he served with distinction until his retirement in 1938. He was a devoted member of the Church of Ireland, and had been Chancellor of five Dioceses, including the Archdiocese of Dublin.

Ill. Bro. Fitzgibbon was an emeritus member of honor of the Supreme Council N.M.J., and was present at the session of 1935.

All Sorts

WELCOME ASSURED

BOSS—"Are you sure your wife knows you're bringing me home to dinner?"

YOUNG MAN—"Does she know! We argued about it for half an hour this morning!"

ANTICLIMAX

A very aristocratic Englishman was visiting in Boston. One of the native Bostonians was showing him about the city. They were driving past

Bunker Hill. The tactful American identified it simply: "Bunker Hill."

The Englishman looked first at the hill and then at the monument crowning the eminence and asked: "I say, who was Mr. Bunker and what did he do to the hill?"

The American was forced to be more explicit. He answered, "You don't understand. This is where Warren fell."

Adjusting his monocle and surveying the structure from top to bottom, the Englishman remarked, "Killed him, of course?"

TIME TESTED

"But do you think it's a good idea to have your house built over the hog pen that way?"

"I dunno why not; been that way fifteen y'ars an' we ain't lost nary hog yet."

WE'VE MET THIS KIND

CAR SALESMAN—"Which do you prefer, leather or fabric upholstery?"

MECHANIC—"Fabric; leather is too hard to wipe your hands on."

PACIFIST

After a long talk on the value of peace, goodwill, and disarmament, a teacher asked if the class objected to war.

"Yes, sir, I do!" said one boy.

"Good! Now tell us why."

"Because," said the lad, "wars make history, and I hate history."

DRYDAY

Three slightly deaf men were motoring from the north to London in an old noisy car, and hearing was difficult. As they were nearing the city, one asked:

"Is this Wembley?"

"No," replied the second, "this is Thursday."

"So am I," put in the third. "Let's stop and have one."

WHEN KNIGHTS WERE COLD

Sir Lancelot was lost one cold, stomy night in a deep woods. He wandered about helplessly and after some hours encountered a handsome St. Bernard dog. The dog attached himself to Sir Lancelot, and they went on together for some time. Then the knight, exhausted, sat on the back of the magnificent animal. It duti-

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fully took him straightway to a tavern. Sir Lancelot knocked at the door. "Could you give me bed and board?" he inquired of the proprietor. The tavern keeper peered out into the darkness. "Who am I to turn out a knight on a dog like this?" he answered.

MEANT BUSINESS

On a wet afternoon recently, a 4-year-old girl was forbidden by her mother to go out collecting waste paper from neighbors. It was much too wet, her mother said.

The little girl fixed her parent with a stern eye, and demanded:

"Do you want to win this war or don't you?"

A CRUMMY ONE

The mother kangaroo was loping over the Australian bush when she suddenly stopped and scratched her stomach. Then she took a few more hops and scratched again.

After a third and violent scratch she reached into her pouch, pulled out two baby kangaroos and beat them thoroughly. "There now," she said, "that will teach you not to eat crackers in bed."

WHO CARES

The Hollywood magnate told an assistant that in his opinion a certain writer was the only man for a film they had under consideration. The assistant was tactfully doubtful. "Don't you think, perhaps he's a little too caustic," he suggested.

"Do I care how much he costs," demanded the producer. "Get him."

AN ECONOMIC ANALYSIS

A high level of sustained employment after the war is the worthy objective of both management, labor, and Government. This goal will be achieved, however, only if certain requirements are met. The primary requisite is that our economy be kept within reasonable balance in order that various groups may exchange goods and services with one another. The closer we come to this realization, the better assurance we shall have of providing steady jobs on a large scale when the war is over.

In our system of complex exchange

economy, every product is in itself a demand for other goods. Money is merely a medium of exchange and represents the ratio at which goods can be traded in the market. When, therefore, there occur violent price and wage increases, with some groups advancing much more sharply than others, a disturbance takes place in the system of exchange, with a resultant serious shrinkage in the purchasing power of certain groups. This is particularly true under the abnormal conditions of war. Already violent dislocations have taken place which consti-

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tute a serious threat to the post-war system of exchange. This is evidenced in many sectors of our economy. Based upon data compiled by the Massachusetts Department of Labor and Industries, it was found that weekly earnings, in fourteen of the twenty-three leading fields of employment covered, after allowance for the advance in the cost of living, have increased about one half since the war began in 1939. Nine other groups, on the other hand, showed an actual loss in real wages of approximately seven per cent. A similar situation has been created by the recent ruling that time and one half for overtime beyond forty hours must be paid in areas where there exists a shortage of labor. This means a thirty per cent increase in wages for an increase of twenty per cent in working time. These payments are not only in excess of a corresponding increase in production, but they provide a powerful stimulus to inflation and widen the gap in buying power between those who benefit from this ruling and other workers.

Experiments along this line were responsible for prolonging the last depression. In 1933, NRA codes were put into effect which provided for the arbitrary raising of wages and prices, but the higher costs outstripped purchasing power, business slackened, and the plan broke

down even before it was declared unconstitutional. In order to bolster the cotton market in 1935, the Government lent as much as twelve cents a pound on the raw material, and the proceeds of the processing tax were distributed to growers as compensation for reductions in acreage. But the net result was the raising of American cotton prices above those of foreign competitors, with the consequence that cotton cultivation in other countries was greatly stimulated while our exports were sharply reduced, so the plan was abandoned. The same principles apply within a given industry. In 1937, for instance, hourly wages of construction workers were at the 1929 level, but the number of workers employed in this field was only three fifths of the boom period total. In other words, the abnormally high wages received by those who worked were in large measure responsible for the majority being without jobs. The same situation has prevailed in the railroad industry. In 1937, average weekly wages of railroad employees were above 1929, and working schedules were 10 per cent lower, but the number of workers was one third less.

The crux of the economic distress of the trying '30s was the sharp inequalities in purchasing power among various classes of consumers. Following the crash of 1929, the prices of practically all classes of raw materials, foodstuffs, and agriculture fell much more sharply than did those of manufactured or retail products in general. On the other hand, industrial wage rates showed stubborn resistance, while taxes and debts remained the same. In other words, the raw material producers' buying power shrank, with the result that they bought less from other groups, and the cumulative effect was a slackening all along the line and the clogging of world markets with surplus goods selling at unusually low prices. When one considers that many countries

of the world, including all of Latin America, Australia, Africa, Asia—except Japan, Canada, and several countries in Europe are engaged principally in the production of raw materials and agricultural products, and that the exports of these commodities are the chief sources of these countries, the seriousness of a striking of balancing international payments in ing inequality in price movements becomes apparent.

The fundamental requisite of economic progress is to adapt our policies to natural forces and not defy economic laws. Proof of this is afforded in our history. The depression periods of the '40s, the '70s, and the '90s, were most severe. Conditions were then considered desperate. Gloom and despair prevailed. But through the courage and energy of private enterprise, and the maintenance of sound monetary policies, we emerged from the depression and industrial production averaged above normal in the decade following each of these periods, even though the annual average of commodity prices during those prosperous

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years ranged from 56 per cent to 76 per cent of the 1926 level. Thus it was demonstrated that high prices were not necessary for prosperity. Volume and balance provided the basis for sustained activity.

During the past two or three decades, however, stubborn resistance has been offered to the inevitable corrections that occur during an economic crisis. For the most part, necessary steps are not taken until so compelled by economic pressure, with the result that the depression tends to be aggravated and prolonged. There is a disposition not to face unpleasant realities; to try palliatives that offer no effective cure and thus defer the inevitable. About 25 billion dollars were spent during the last depression on pump-priming projects and the like to stimulate business and provide jobs, but at the end of the decade there were still around ten million persons unemployed. Within limits it is desirable to soften the blows of hard times, but it should be clearly recognized that the primary cause of depression is the maladjustments that take place during a period of prosperity. In order to minimize these dips in business, it is essential to maintain reasonably balanced relationships in good times.

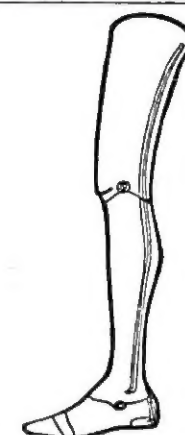
The simple facts are that our system is elastic in times of expansion but rigid, because of social and political pressure, when conditions require a downward adjustment.

Based upon the foregoing analysis, it would appear that the economic history of the post-war period is being written as we go along by the kind of policies we adopt and the courage and wisdom we use in dealing with the question of wages, prices, Government finance, and the like. Colossal Federal expenditures provide a most powerful force that must be curbed and directed into constructive channels. Otherwise, we shall be building an unstable foundation for the reconstruction period. Since the country has been called upon for an all-out effort, group pressure should not be allowed to stand in the way of carrying out our objectives in war and beyond.

GOOD NEIGHBORS

The development of a better understanding between the people of the United States and the various peoples of Latin America has made much progress in the months since we became allies in a common war effort. Now comes a new step in this direction, in the form of Inter-American Institutes, to be held in centers all over the country under the sponsorship of the Co-ordinator of Inter-American Affairs in Washington.

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